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established midwife who was a "close relative."

Sometimes the interest arose in young people. A girl started at 15 to accompany her mother, a midwife, as helper and delivered her first case alone (an emergency) at 20. A boy of 15 also helped his mother's sister, who was a midwife. Later, when married, he delivered some of his own children, but denied that he ever intended to take up the calling. One young man in his 30's, was seen going "as a team" with a well known old mɔ̄ who directed him in the manual operations but who did not ever touch the woman himself. He also assisted one of the female midwives, but had not yet delivered a baby alone.

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The first child delivered by anyone was always the child of a close kin. Only with success at this first delivery would a person even consider doing it again. The second case, and the next few were confined to the potential midwife's close relatives, children (lūk), grandchildren, and the children of siblings (lān). Thus, the skills were validated within the kin circle before a midwife felt ready to practice outside.[69]

With success, a person of developing skill might be willing to include non-kin in his clientele, i.e. become a professional. One resolved only to help relatives but her "fame spread." As another said, "seeing it was safe, I was encouraged to go on." By this time, magical formulae had been

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69. Daughters-in-law were within the validating circle if circumstances were "convenient"--i.e. if their own mothers did not deliver them and if they lived with their husband's people. No witchcraft was feared between women. A mɔ̄ in his specialty also had to validate his skills within his close kindred before non-kin would call on him. A reputation began at home.

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